

## Contributions

### A QUARRELSOME TRIBE

B. C. MOOMAW

A writer in the current number of *Munsey's* proves by a most elaborate array of facts that "as a species man appears to be the most quarrelsome animal on the earth." The dog comes next, but our author thinks that he has learned this disagreeable habit from his master and constant companion. Lions, tigers, bears, leopards, snakes and monkeys, are much more civil to their own species, or even to animals of alien species, than man is to his own kind. It looks as if this statement was very near the truth, for there are certainly no such quarrels, wars and slaughters among the animals as among men. They do not rob and murder each other as we do our fellows. They do not organize wars and assemble armies. There are not nearly so many individual fights among them. The human tough and bully has no counterpart, or at worst only a very mild one, among animals. As man is the most quarrelsome he is also the most cruel and most treacherous of all animals. A savage beast will usually kill his victim in the quickest and most direct manner. On the other hand deliberate cruelty, the infliction of torture, the studied invention of horrible devices for lingering torments, runs for thousands of years thru the bloody records of human history. This comparison ought to take a little of the lofty conceit out of the genus homo. This lord of creation, stalking about the earth with an iron heart in him, a ferocity that would make a tiger blush, hesitating at no crime, no cruelty; robbing, slandering, crushing, slaughtering, torturing, damning and destroying his kind; relentless, merciless, ferocious, fiendish; seeking the weak and helpless for his victims. It is a terrible picture. There are a thousand pages of history which make the reader blush that he is a man. Think of Moloch! Think of the Inquisition! Think of the thousand wars! Think of the allies in China! Think of the modern saloon!

Think of the triumph of grace that can save such a creature; the infinitude of love; the plenitude of power; the omnipotence of mercy!

### GROWING, EVER GROWING

GEORGE C. CARPENTER

The above should be the motto and condition of the life of every true Christian. It not only should be, but must be. Several elements of character in such lives are always to be seen standing beautifully in the foreground.

Contentment first is seen. Not ignoble ease, not lazy satisfaction, but "excelsior" contentment. This is a necessary element of an ever growing character. What sorrow, what wreck, what ruin are left after the soul has suffered a storm of discontent. When the first faint cries of discontent condense like icy hail and fall on the garden of

the soul, stop! Go into the silence and ascertain why! Did a friend say an unkind word, or an enemy encroach on your rights? Bear and forbear. Love your enemies. Let the warm glow of loving thoughts go out freely to the unlovely and to the selfish. Stand firm on the principles of justice and truth, yet in no retaliating spirit, and the threatened storm, so fearful in its first aspect, will pass over as a light April shower. "No fever of unrest can disturb a soul which breathes the air or learns the ways of Christ."

Truth is the prime element in happiness and character. In building a house there must be no deceptive material used, else the stability and truth of the whole structure is endangered. If untruth is fatal to the permanency of buildings, much more is it fatal to excellence in the soul. In this world the sweetest song is the simplest. Truth is simple. The sincere love of truth brings pleasure to the soul. "There is no pleasure comparable with standing on the vantage ground of truth." The soul and its Creator are drawn by truth into an ever increasing nearness.

Purity is the encircling and crowning quality of all. How beautiful are the pure in heart. They seek not the enjoyment of blessings they have not won. By persistent effort and unfaltering trust they gain victory over the hard things of environment. They have become conquerors in the conquest of self, the great work before every soul. By eternal vigilance, they have laid up precious treasures. In value, nothing is comparable to purity of character. It is more than gold, silver, or precious stones. It outweighs all else, even intellect.

God would have his children by fostering their highest ideals build up soul and body in immortal beauty. He would have us pour oil on troubled waters and neutralize their bitterness by showing forth in our lives the animating principles of contentment, truth and purity.

### A CRITICISM

A. J. HIXSON

Drummond says that in every well regulated community, religiously, three things are necessary—criticism, dogmatism and evangelism." Criticism, to elicit truth; dogmatism, to defend it; evangelism, to disseminate it.

For several weeks, in attending Sunday school and taking part in the study of the lessons, we have found in the lessons leading up to the great event, "The Crucifixion of Christ," what we have conceived to be error in the chronology that we found presented in the different helps used in various schools we have been privileged to attend.

We have received a copy of the "Brethren Sunday School Quarterly" for present quarter. We were pleased very much to receive it, and presumed at least that now we would find the error combatted and properly presented. On opening it we found on the

first page, continued from the fifth, "The Great Commission," by Brother Furry, which we read with interest and edification. On the second page, by Brother Gillin, a comment on "What became of the Jewish Sabbath." Brief, but to the point. On the third page, "The giving of the Holy Spirit on Pentecost," by our beloved brother, C. F. Yoder, which certainly is a clear and lucid presentation. Following, on the fifth page, by our learned and loving exegete, J. Allen Miller, on the Resurrection of Christ." Under "Harmony and Chronology," the first declaration is, "The Crucifixion, Nisan 14, between 9 and noon, Friday." To this we involuntarily said amen, but read and studied carefully every position taken by our brother, for if there is a subject in all of Christ's teachings claiming more interest than another for unworthy me it is the great doctrine of the resurrection. "Jesus and Saul of Tarsus," by R. R. Teeter, is a fit introduction in connection with the preceding articles for the study of the present quarter. But to my surprise, when we reached the ninth page, beginning with the Golden Text, Lesson Thought, Home Readings, Historical, we found the same objectionable declaration, "Jesus rose from the dead, Sunday morning, April 9, and ascended 40 days after, May 18."

We have reached the point we take issue with, and that Brother Miller is decidedly at issue with. Nisan 14 and April 9 is sadly disjointed. The question to be settled is, Which is right? We wish to present a few reasons for believing that Nisan 14 is the proper date.

The Israelites were liberated in the seventh month Abib, and it was an event so important in the history of God's people that the Lord gave them a special calendar, making Abib "the first month in the year to you." Ex. 12:2; 13:4. This calendar required Abib 15 to fall on the seventh day of the week every year. Hence the first day of every Hebrew year was a Sabbath. Fixed date Sabbaths were the Jewish Sabbaths and not seventh day Sabbaths. The Seventh day cycle began at the tomb of Jesus, and we have had it ever since, and no other day is obligatory upon the Christian as a rest day. Matt. 28:1, when correctly understood and properly translated, clearly settles the fact that the Jewish Sabbaths ended, and all the evangelists bear testimony to the same fact. The lamb certainly was a type of Christ, and we believe the type and the antitype met on the cross Nisan 14.

There were then days in Nisan that could never be Sabbaths during the Hebrew economy, the tenth, the fourteenth and the sixteenth. The tenth was the great selection day, the fourteenth was the butchering day of the Passover, the sixteenth was the beginning of the harvest, and consequently could not ever be Sabbaths. The law of God commanded that they should count from Nisan 16. Seven complete weeks and the day after was Pentecost, making two Sab-